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WITCHCRAFT IN NEW ENGLAND.

IN the early days of America's settlement by Europeans many horrifying deeds were committed, and the history of these acts is not pleasant to read.

death, or tortured in other ways; but it was supposed that when this practice ceased in England it was at an end, at least among civilized Christian nations. Indeed, it is a strange fact that it should be revived in



MARTHA CORY.

One of the cruelties of those times was the torturing of persons accused of being witches or wizards. At an earlier date, in England, people supposed to be witches were burned to

America at the close of the seventeenth century.

At that time a great excitement was created in Massachusetts over what was said to be the

work of persons who were in communication with the evil one. Some few cases of individuals being afflicted with fits, or other convulsions existed there, and it was concluded that the cause of their suffering was some spell placed upon them by these witches.

A person who happened to have some misfortune in his family or with his property would lay the blame upon some neighbor who was obnoxious to him, or who he fancied might be the guilty party. This superstitious belief soon spread in different communities, and the people were seized with it as with a contagious fever. Many persons were charged with practicing witchcraft and were punished for the offense. It is true they received a trial before they were punished, but it would have been as well for them if they had not. When one was brought to trial witnesses were easily found to testify against him. Persons who were subject to fits were called upon to testify, and were generally willing to accuse the prisoners of causing their affliction to come upon them.

When human beings get worked up to a feverish excitement they lose their reasoning faculties, and they cannot be controlled as rational beings. This was the case at this time. Any kind of evidence was accepted by the jury in deciding against one accused of witchcraft; and witnesses who were known to tell falsehoods were permitted to testify.

Any one declared guilty of this offense was hanged, unless he or she acknowledged the charge or confessed to the crime. Of course there were none guilty, and those who did confess only did so to save their lives. Some of these afterwards declared their innocence, while some, to gain popular favor, turned about and accused others of the same offense for which they themselves had been imprisoned.

The witch mania soon became so widespread that the prisons were filled with men and women who had been arrested. While suffering imprisonment the unfortunate wretches were called upon to make confessions; and often they were tortured until

they were forced to state falsely that they were guilty in order to escape death.

Among those thus imprisoned was a woman by the name of Martha Cory, the subject of the accompanying picture. This woman, when visited by clergymen for the purpose of obtaining a confession, denounced her tormentors in the most forcible manner. She refused to accede to the wishes of the clergymen, and, to add disgrace to her punishment, she was excommunicated from the church before being hung.

In all twenty persons were executed for the supposed crime of witchcraft. It appears that the clergy were the leaders in this unmerciful persecution.

It is not difficult to account for the masses of the people taking part in this crusade when it is known that their spiritual advisers, men of intelligence and learning, urged it with their influence. The ministers, no doubt, had an object in view in doing as they did. They noticed that their power with the people was not so strong as it had been, and as they would like. Formerly they had exercised influence not only over the spiritual affairs of the people, but had considerable control of their municipal government. Now that this power was becoming less they sought to restore it, and make it what it had been.

The most prominent clergyman who led on this persecution was one by the name of Cotton Mather. He was a well-educated man, and one who probably knew better than to do as he did. He, however, was desirous of greater influence, and seems to have had a very exalted opinion of his own importance. He attributed the presence of witchcraft in the community to the fact that the only true church was the one to which he belonged, and the devil was trying with all his power to break it up.

After a few years this superstition that had so suddenly seized the people began to vanish. People realized a return of their senses, and a feeling of shame and remorse came upon them when they realized that they had

committed greater crimes than those who had been put to death.

The members of the jury who had condemned those who had been hung, appealed to the people to forgive them, and acknowledged that they in their delusion had been led to commit what they feared to be unpardonable in the sight of the Lord. The clergyman, Mather, also admitted, some years afterward, that things had been carried too far, and that many persons whose lives were pure and blameless were made to suffer.

PRINCE.

THE canine to whom this sketch is dedicated has been dead for many years, but his fame lives after him. The family to whom he belonged were Irish, and I think the dog must have been an Irish cooley.

Prince, (that was his name) was very fond of the children, and very faithful in his serving to a large flock of rather heartless youngsters. It was expected that Prince would pick up all the stray hats and caps, coats and shoes, whips and balls, or any other article carelessly scattered over an acre lot and bring them into the house. He was set to rock the baby while it slept, and to keep it out of the water and from falling down the cellar when awake,—in fact, he was a kind of servant to the whole family, and like many other faithful servants was imposed upon.

An urchin sent for an armful of stove wood, would sit down by the pile of sticks, call Prince, and require him to carry the necessary amount, stick by stick, in his mouth. Every morning he was sent to drive the cows to pasture, and always accompanied the older boys after wood, or to hunt cattle.

One day late in summer, when Prince was in his prime, Bob, the eldest son in the family, to whom Prince belonged, accompanied by the dog, was wending his way along the wagon road that led through the field toward town. The path came to the very edge of a yard where sun-dried bricks, or adobes, were made.

Several thousand of these had been moulded and partly dried, so that they could be piled up and the yard cleared for further use.

Two of Bob's boy-friends were engaged in piling these up, and already two long rows were made, each six to eight feet high and a few rods long, with a narrow space between them to admit free circulation of air.

Bob stopped, and the boys traded marbles, strings, tops and finally their knives. Then Bob's weakness got the better of him, and he began to brag on his dog. The other boys, of course, derided all he said, poked fun at the dog, and finally told Bob that because the old fellow knew more than his family, not to imagine that he was any more than an average dog, anyhow. They said if he could do any tricks they'd like to see some of them, with the air of being willing to be convinced.

Out came Bob's treasures, knife, marbles, buck-skin strings and all. "I'll just bet all these that I can leave my coat here, go to the field gate (which was a mile distant) and send Prince for it, and he'll bring it to me."

After some further talk the wager was discarded as unnecessary, and besides the boys had a great deal more faith in the dog's sagacity than they were willing to admit.

Bob took his way up the dusty road, with Prince at his heels, his coat lying in the adobe yard.

Hardly were they out of sight until the two boys agreed that it would be a very clever thing to hide the coat so that the dog could not find it. Accordingly they put it between the two stacks of adobes, took a long stick and pushed it to the very center of the stack, confident that the opening was too narrow for the coat to even be seen.

"I think we'd better climb up in a tree and not let him see us, because my father said that dog could be real ugly when he was set to guard anything," one of the boys said to the other, when they considered the coat well hidden.

"Yes, and then we can see whether Bob really does go to the gate before he sends the dog back," was the reply.

They watched from their perch in the limbs of a cotton-wood tree, the tired dog turned back to walk the distance twice over, after hunting cattle all day with his master, merely to gratify the idle curiosity of three mischievous boys.

The two boys never thought of that, nor the work they had been set to do, but enjoyed in anticipation the discomfiture of both the dog and Bob, when, unable to find the coat, the animal would be obliged to return without it.

They did not mean to own that they had hidden the garment, but to impeach the dog's obedience.

Straight to the spot where the coat had been thrown down, Prince went, paused, sniffed the air and seemed to be considering the matter.

"He's fooled," said both the boys in a whisper.

Just then, with his nose close to the ground, Prince trotted around to the place where the coat had been pushed into the interstice between the two piles of adobes. Then he paused again.

"He's found it, but he can't get it," one whispered to the other, both laughing in a whisper, but they had miscalculated the amount of determination possessed by the dog.

He thrust his head into the narrow opening, advancing one foot at a time, howling and barking, but pressed forward until he managed to topple those two piles of adobes over.

By rare good luck, they fell outward, and even after he had reached the center and seized upon the coveted article, instead of backing out he went straight through.

The boys called, shouted and scolded in a vain effort to prevent the disaster. If their noise had any effect at all, it only seemed to hasten the work of destruction.

As soon as Prince reached liberty again he went flying up the road with the coat in his mouth, leaving those boys to survey the ruin wrought by their treachery at their leisure.

There were mounds of broken, crushed adobes that would have to be accounted for, and they were very much afraid that the truth would hardly be called an accident. As the owner remarked when he surveyed the scene of devastation, "It looked as though a cyclone had struck it."

But the story leaked out and Prince was a hero, and the boys who had tried to trick him, and get the pay of treachery, were a laughing stock.

Ellen Jakeman.

HARRY'S WIFE.

[CONTINUED FROM PAGE 173.]

HARRY had invested most of his capital in a wholesale establishment of dry goods. Although with an ample income, taught prudent habits from his birth, they lived in a simple, quiet way. Always ready to go out to enjoy music or the best that came to the Opera House or Bank's Theater; never too busy to give Teenie pleasure, but always full of enterprise and the true spirit of the west, money-getting, was Harry! Liberal to merit, he was unfeeling to idle poverty, and his charity was wisely given, but with a generous hand.

Their home was a modern cottage, two stories high, the modest vestibule opening into a hall; on the right was the dining-room with long windows reaching to the floor inside, but built up on the outside like a common window, and finished with panels on the inside. The room itself wore a homey, pleasant look, with sideboard, oval dining-table and chairs, the windows cheered with pots of many-hued flowers. The dining-room led into the kitchen and also opened into the hall, which ran almost through the house. The pantry was close to its mistress, the kitchen, and both were amply furnished with clean, happy-looking kitchen utensils. In this same kitchen, poor little Teenie often wept swift, silent tears; for American habits

were almost new to her and she had many things to learn ; but as she was exquisitely neat and anxious to learn, if not so quick as Mattie, she gradually drifted into western ways. Mattie spent more hours here with Teenie than even her brother suspected. Mattie's wedding-day was fast approaching, and she was very desirous to leave Teenie as fully "mistress of the situation" as possible. Jane's nose occasionally snuffed the air with a disgusted expression, but her little mistress won her heart by her patient determination to conquer, and the sweet unchanging temper which was so much a part of Teenie.

The other side of the house, which was the main part, contained, downstairs, the large "parlor," with folding doors opening into the "back-parlor," which was fitted up as half study, half library. Their visitors were few, for in this free western society, women with husbands and homes were thought to be amply occupied, without devoting the lion's share of their time to formal calls and state dinners. So the quiet parlor was not often used. Teenie had no love for the grand apartment, and Harry was quite content to be where his wife chose to be. It was furnished quite conventionally, but the heavy look so noticeable in Mrs. Wallace's parlor was strenuously avoided. The upper part was tastefully finished and furnished throughout.

The cottage was unpretentious but cosy, and amply satisfied the modest owners.

When they had been married ten months, Mattie and Ernest had their grand, stylish wedding. It must be remembered, that all this occurred in the early '70's, and western society was much simpler and more primitive than it is now.

A reception was held at Mrs. Wallace's and Harry and Teenie were there, with hearts so full of good wishes for the bright girl who was giving up her life to another's direction.

Mrs. Wallace spoke smoothly but indifferently to Christine.

And Harry who had hoped so earnestly that time would soften his mother's heart, could not resist the hardening lines that drew about

his soul towards his mother, for Teenie was growing dearer to him than his very life.

After their wedding, Mattie and Ernest remained with Mrs. Wallace a few weeks ; they expected to go to San Francisco where Ernest intended opening an office.

Mrs. Wallace had often told herself that she had had many trials ; perhaps she had. She had lost two beautiful children, and in the first years of her life in the west, she had undergone much hardship. But I do not think in her whole life she had ever been crossed in her will, until Harry's marriage. Her husband was a man of strong will, but unlike his wife, no taint of contrariness tended to make him obstinate. Their temperaments had been very congenial, their tastes identical ; and his good judgment prevented any serious difficulties between them. Mrs. Wallace was a woman, and knew the duty she owed to her husband, while he was too manly, too sensible to demand anything but the service of love. Her children were well trained. Harry was not as "set," perhaps, in his own way as Mattie, although when he once knew what was right, he was not to be turned from it. They were both reared as good Episcopalians, and had never severed their connection with the church.

But now Mrs. Wallace found herself put aside, her judgment overlooked, her feelings tacitly ignored. Who that knows the human heart can wonder if the sense of her wrongs made her grow almost to hate the cause of it all ! No one, but the Almighty One, could tell what would be the result of such circumstances on the firm mind of the mother.

Mrs. Wallace had never entered Harry's house, and the invitations for Harry to bring his wife to her, were only given on state occasions.

Ernest and Mattie left for their new home when Harry and Teenie had been married almost a year.

Teenie felt the loss of Mattie's society. She sadly missed the prop of Mattie's helpful nature. She often, very often, wept over it, but tried always to keep her grief from her

husband, for she "so wanted to make him happy," as she tearfully said to Mattie in their farewell talk.

One day, a month or two after Mattie's departure, Teenie came into the pretty sitting-room, and took out Mattie's last letter, to read it for the third time. It was not much after ten o'clock, and her simple household duties were all performed. Jane was preparing dinner, and the mistress had nothing to do but to read and amuse herself. She had never been taught to sew, although she could embroider beautifully. She could not read English very well, and Harry read all the papers, and sometimes from a book in their quiet home evenings.

And so my poor little Teenie read over her dear's letter, and then she fell to sobbing and crying at a miserable rate. She thought of the dear brother who had left her when a mere child, just as she began to know him and love him, he had died and left her alone; and now, Mattie, for whom she entertained a passionate admiration and love had gone and left her alone, too; just when she needed her the very most! Added to all this, she began to feel that she had proved a traitor to her religious convictions in marrying out of her own church.

Harry began to be alarmed about her, and determined to make an effort to break these fits of despondency.

That very morning he had decided to leave his business and devote some time to Teenie. Sweet Teenie who had sobbed and wept until exhausted! Then she had drawn up her feet under her, and chewing her handkerchief to aid her deliberations, had thought long and earnestly. Was Harry not her own? Did she not own the pretty home she could never have expected to become mistress of, but for his love? Should she not strive to make him so happy? Yes! She would concentrate all the love of her silent, deep, affectionate soul upon Harry. Harry who——

Just then the door opened and she sprang up exclaiming:

"Vat is de matter? Are you ill?"

"Why no, my nervous little wife. Do you know I thought perhaps you could find time to take a short drive with me. You won't drive out alone, cowardly little puss that you are, so I just left Peters in charge and ran down to see what you would say."

"It is very cloudy. But dat will not matter. I vill love to go. Youst vait von littley minute and I vill be ready."

She ran into the bedroom and caught her hat and cloak from the wardrobe, but before she could put them on, she went up to Harry, who had followed her into the room, and putting her arms around his neck, (this funny Teenie was never very demonstrative, although so affectionate,) promised solemnly, much to his mystification, never, never to love anybody but him. Everyone else she should hate; and if he loved any one else, no matter how young and small the person might be, she would die "of jealousy."

Accordingly Harry gave the desired promise, and they set out quite cheerily for their drive.

Out of the dusty streets and down into the grassy suburbs trotted the spirited horse, until the color showed under Teenie's cheek and Harry thought she might be getting too tired.

Back into town they started, and as they turned round the fine drops of misty rain which were beginning to fall came straight into their faces.

Faster and faster went the horse, and faster and heavier came the rain drops.

It began to thunder, and a streak of quick lightning would part the clouds.

They were obliged to pass Mrs. Wallace's before reaching their home, and as a loud, sudden roar of thunder startled the horse, and made Teenie shudderingly scream, Harry pulled up his horse as soon as they reached his mother's house, and taking Teenie down, almost carried her into the house. He was not sorry for this chance, for he hoped, with a last despairing hope, that his mother, softened by pity for Teenie, would relent.

Mrs. Wallace was in her sitting-room, and there Harry led his wife.

"Harry," arising quickly in her surprise, "you honor me. Take a chair, Mrs. Wallace."

"You see, mother, the rain, thunder and lightning have driven us in here. Teenie is an awful coward, and the horse would not bear the lightning."

"Indeed! Fear is very bad!"

Teenie sat in her chair, shaking still as though in a chill, but said no word.

"Teenie," said Harry, "what makes you shiver so, and look so white! You alarm me!"

"My dear boy, Mrs. Wallace should be taken home immediately, and seek the privacy of her own room. Don't waste anytime asking questions."

"Oh mother, you can't wish me to take her out in this weather, ill as she is!"

"That is just what you must do, or she will be unable to go at all if you wait fifteen minutes longer. I have no wish to have such a thing happen here. Take this, Mrs. Wallace!" offering her a glass of wine. "She is well wrapped, and it will do her no harm."

"She *shall* go! and you shall not forget this day, nor will I! Come, my dear wife, we go as we ought to go, together, now and forever."

Picking the girl up in his arms, she saying no word, only the little teeth rattled with her shivering, and the silent tears fell on his shoulder like the rain which beat above her, he carried her to the buggy and drove furiously home.

The white shivering Teenie was carried up to her own room, and laid in the dainty satin-covered bed, and when the doctor came he shook his head doubtfully. Two days later a little head shared Teenie's pillow, and they told her softly, so softly, for the creature was only just breathing, that she was a mother.

Only God and Teenie knew how the slow days crept on until the baby was a month old. Her very life roots were shaken. The weak-

ness of death coiled around her slender form; but she strove all she could to throw it off. For oh, now that the little grasping, eager, restless mouth was upon her breast, she knew she loved the tender thing better than life or death.

And so she drifted, nay she struggled, bravely back into life, and when baby was six weeks old she tottered into her "gold-room," as she called her sitting-room, and sank into her own rocker near her precious flowers.

"Harry," to him who bent above her, "where is my bu'd?"

"My dear, we took it down into the dining-room a long time ago. He made such a noise, and you complained so of your head."

"Oh!"

"You are getting stronger now, aren't you, pet? Shall we bring him back?"

"Not yet, Harry. I don't think I could bear it now."

[TO BE CONTINUED.]

THE FAITH OF THE SAINTS.

III. Faith in Revelation.

THE civil laws and social customs of modern nations professing Christianity (aside from the innovations wrought by the development and progress of international commerce and the useful arts and sciences which have been a powerful factor in the formation of the prevailing laws and customs of this age) are derived from two sources. They are the Bible of the Hebrews and the laws and usages of Greece and Rome.

In military tactics, architecture, literature and many of the ornamental and useful arts and sciences the Greek and Latin races stand pre-eminent. If we except Solomon's temple there has perhaps nothing been produced by the Hebrew race that would cause them to be even thought of as the peers of the Greeks and Romans in any of these branches.

It would seem only natural and logical to expect the statesmen and philosophers of these

enlightened races to produce a better system of civil government and a higher code of morals than the statutes and ethics of a race inferior in all intellectual pursuits. But as it seems a peculiar feature of heaven's economy to give to the world the brightest gems of imperishable truths through the individuals of its own tuition, instead of the learned graduates of worldly seminaries, so it has chosen to give to mankind through a race, inferior in all other branches of learning, the only moral and civil law that has stood the test of time and practical application.

The governments and society of this age are in their present condition, and their manifest tendency and drift standing witnesses to the fact that wherever the laws and customs of the Greeks and Romans or the freaks of modern innovations have been preferred to Biblical precepts it has only been the laying of an unsound plank in the framework of their civil and social structures.

One of the chief objections to the Mosaic code by the modern wiseacres who fancy they had made vast improvements upon the divine pattern is in the assertion that it does not embody sufficient liberty to suit the intelligent spirit of Republicanism that now pervades the masses of the most enlightened nations.

The very genius of civil government lies in a proper discrimination between true liberty and undue license. While all true progress is dependent upon the liberty of the human soul to exercise the God-given right of agency; the protection of life, liberty and property from the idle and evil designing elements that crop out in every community, is also of vital importance. The nicest function of civil government lies in the proper distribution of its powers and privileges to accomplish these ends.

A law is best known by its practical application in the hands of wise and just judges. Even the students of a law written in their mother tongue differ widely as to its proper application on many points. In no officer of government is wisdom, justice and kindred

virtues more necessary qualifications than in the judge who administers the law. He is the law's interpreter to the common people, and by his decisions they are to understand its meaning. An American would hardly be an impartial judge of English law, neither would a representative Englishman be a competent judge of the laws of the United States, because while one winks at the divine right of kings and acts as the guardian of a state religion the other claims a complete divorcement from both these ideas. Hence in either case the purposes of the law framers would be set aside if the judge followed his own theories of government. Therefore, whether English law secures justice to British subjects is best known by the decision of English judges. So with the United States and its laws, and so with any country if we will make allowance for the corruption of just laws framed during a nation's purity when wealth and social evils have corrupted her morals.

If this be the case with two nations speaking the same tongue, how much more necessary to accept the general application of the laws of a country as administered by its own native judges as its most correct interpretation, especially where the forms and idioms of speech are so obscure to our understanding as in the Hebrew tongue.

The administration of the law by the hands of judges was the form of government contemplated by Moses. The desire of the people to seek a change so as to conform to the aristocratic notions of surrounding nations was not pleasing to the Lord. He desired His to be a peculiar people politically as well as socially, and a prominent feature of their exclusiveness was a fair field for the exercise of man's agency, limited only when he sought to infringe upon the rights of others or went beyond the bounds of true morality. The words of the Bible, "Our flesh is as the flesh of our brethren," (*Nehemiah 5: 5*) and of the Book of Mormon, "Ye shall not esteem one flesh above another," (*Mosiah 23: 7*) and of the Doctrine and Covenants, "All things shall be done by common consent,"

(*Sec. 26: 2*) embodies the true spirit of republican equality in the divine law and harmonizes with the principle enunciated by George Washington that "governments derive all their just powers from the consent of the governed."

No honest student of the Bible will deny that the Mosaic law as applied by the judges that ruled Israel from Moses to Saul allowed a full exercise of the liberty of conscience. Joshua, the successor of Moses, after leading Israel through the fields of conquest that established them as a nation in the most fertile locality of the eastern hemisphere at a time when he could easily have usurped kingly powers laid down this broad privilege, "Choose ye this day whom ye will serve," then added with the fidelity of a heart true to the source of all blessings, "but as for me and my house we will serve the Lord."

The phrase is frequently made use of in the Book of Judges, "In those days there was no king in Israel, every man did that which was right in his own eyes." That the rights of the humblest citizen and of "the stranger within her gates" were carefully guarded by the Mosaic code is well established.

We assert that modern governments have curtailed the true bound of free agency in some instances and in others granted improper indulgence. The present inability of all the governments of today to check the increase of crime, and cope with the race antagonisms, the intricate social problems, and the financial embarrassments that environ the masses of the people as well as the autonomy of government bears out this assertion. A careful inquiry into the source of such troubles invariably reveals the fact that they originated in the enactment of statutes that were a plain deviation from, or the permission of practices directly in violation of God's holy law, and shows the folly of attempting to improve upon divine wisdom. We can only allude briefly to a few points.

"Whoso sheddeth man's blood by man shall his blood be shed," was a command of God given before the confusion of languages

had separated tribes and families and led to the founding of distinct communities and nationalities. After the test of four thousand years during which its potent influence for restraining crime has been universally acknowledged, the modern nations of civilization have largely abrogated the intent and purpose of this law, and the consequence of this in connection with the general laxity of morals is seen in the fact that there occurs now about seventy or eighty murders where one was committed at the beginning of this century.

Under the Mosaic law the perpetrators of theft and fraud were not only punished but were forced to make restitution to the victims of their wrong doing. It would seem an easy course of reasoning to arrive at the conclusion that to liquidate the demands of justice, satisfaction should be given the injured party. Only under a costly civil suit can this be obtained, and the possession of wealth almost invariably enables the thief or swindler to evade it. The state ought to prosecute the culprit as in criminal cases and after paying the cost of prosecution and satisfying justly an outraged community, the chief sufferer should be amply indemnified.

S. F. D.

(TO BE CONTINUED.)

GUTHRED, THE WIDOW'S SLAVE.

[CONTINUED FROM PAGE 179.]

"THAT is to say," rejoined Selwood, "that you mean to carry off my cunningly-wrought drinking horn, as a reward for my hospitality to thee and thy thrall."

"Said I not that I would purchase it of thee?" demanded Ricsig.

"Ay, but what art thou willing to give me in exchange?" said the franklin.

"Thou shalt choose whether thou wilt have my hound, Snath; his fleet-footed companion, Wildbrach; or my thrall, Guthred," replied the holda, "all three have displeased me this morning: the two first led me hither on a false track of deer, and the latter hath per-

versely refused to eat of the food which I flung him even now from my own trencher; so choose between them, for the horn is now more precious in my sight than either."

Selwood's judgment was assisted in making his election by a hint from the most prudent of housewives, the thrifty Winifred, who whispered in his ear, "Curs have we more than plenty, master mine, for they only encourage the serving-folk in idle pastimes, and serve as a cloak to conceal their wastery when the oaten cakes wax mouldy or the meat is too fat for their liking; but we are in need of a boy to tend the swine and sheep, and to do many other things, so choose the young thrall, who is a stout, healthy lad, and, if discreetly trained, will do us worthy service both in and out of doors."

No sooner had Selwood signified his choice to Ricsig, than the barter was completed by the Dane taking the boy by the collar and transferring him to his new master in these words:

"I, Ricsig, give to thee, Selwood, Guthred my slave, to be thy thrall forever." Then tucking the drinking horn into his belt, he strode out of the Saxon homestead, whistling to his dogs to follow.

Guthred flung himself on the ground and wept.

"Nay, cheer up, my dainty bird," said Winifred compassionately, "thou wilt have no cause to lament thy change of masters, I promise if thou wilt be a dutiful and painstaking slave."

Guthred redoubled his tears, and at length sobbed audibly.

"Thou didst not seem so loving to thy Danish master that thou shouldst bewail a separation from him thus passionately," observed Swindreda.

"To him!" echoed the boy indignantly, his large, dark eyes flashing through his streaming tears as he spoke; "loving unto a Dane—to my born foe?"

"Why, then, thou shouldst rejoice in thy change of thralldom," said Winifred.

"It is for my thralldom that I weep," re-

plied Guthred, "for I was free born, and am no more disposed to serve a Saxon churl than to be the slave of a Danish robber."

"High words do often proceed from an empty stomach," observed his new master sternly, "but I counsel thee, boy, to stint thy perverse prating, which can answer no other purpose than to bring the thong across thy shoulders."

"Thy women folk pestered me with questions, or I had only wept in silence," replied Guthred, scornfully.

"Women folk, indeed!" cried Swindreda, giving him a smart box on the ears. "I'll teach thee to use more respectful language to thy betters, and let thee know, withal, that it is not the business of a thrall to weep, but to work."

"It is well for thee that thou art a woman, though an ill-favored one, or I had returned thy hard blow with usury," retorted Guthred, clenching his hand.

Swindreda was preparing to inflict summary vengeance on the impudent railer, but Winifred humanely interposed to prevent the visitation of her wrathful displeasure, by sending her to feed the poultry, while she herself proceeded to instruct the newly-purchased slave in some of the household duties which he would be required to perform.

On the following day, Selwood ordered his shepherd, his neatherd, swineherd and woodcutter to put him in the way of becoming a useful assistant in their several vocations, but Guthred was sullen and refractory with the men and rebellious to the women; the authority of both was, of course, enforced by harsh measures, and the young thrall was compelled to yield reluctant obedience after repeated chastisements; thus entailing upon himself severe personal sufferings in addition to the hardships of servitude.

His foreign accent and complexion, so different from that of his Saxon masters, had obtained for Guthred the name of the Son of the Stranger, a designation by no means likely to improve his condition among the Saxon serfs and ceorls, who had suffered too deeply

from the aggressions of the Danes to be disposed to regard any foreigner with favorable eyes.

Guthred was exposed to many taunts from the serving folk, on account of his persisting in wearing his dark hair flowing on his shoulders in its natural length and rich luxuriance of spiral ringlets. Long hair was only worn by persons of noble or royal birth; and though Guthred had refused to declare his birth and lineage, he assumed this envied distinction, to the infinite displeasure of his associates in labor, who had more than once seized upon him and forcibly shorn these aristocratical honors from the proud head of the youthful slave; and when their mistress interposed her authority to prevent a repetition of the outrage, they vented their spleen in addressing him by the title of "high and mighty thane" whenever they required him to perform the most servile offices.

Guthred once smiled in scorn at the insult, and told his tormentors, "that, like ignorant churls as they were, they addressed him by a title far below that which was his due."

But this intimation drew upon him a torrent of such bitter mockery, that from that time forward he preserved a contemptuous silence when assailed by the taunts of the serfs.

The long, weary winter, the hardest time of bondage that Guthred had yet sustained, passed away and the sweet season of spring once more clothed the Northumbrian fields with verdure and enameled the pastures with flowers. It was some relief to the persecuted thrall of Selwood when he was separated from the rude churls and employed in the solitary office of keeping the sheep on the extensive downs, heath-clad hills or pleasant meads; but lovely as these scenes were, the sick heart of the young exile fondly yearned after the wild and rugged scenery of the far distant land of his fathers, whose eternal forests of somber pines and chains of barren mountains he preferred to the oaken glades and the verdant hills and dales of the fertile island of the west, of which he had become an unwilling

denizen. The land was indeed fair; but to him who has neither sympathies nor companionship, the most smiling landscape becomes a dreary desert.

Had Guthred ever felt the divine influence of religion he might have supported his early sorrows with resignation, for, though companionless, he would have known that he was not alone, that he was upheld by the everlasting arm of his Father and his God, and would have learned in every dispensation, however afflicting, to recognize His hand; but he had been born in a heathen land, and the light of Christianity had never dawned on his benighted mind. Selwood and his household, indeed, were, nominally speaking, Christians, but their creed and practice were so corrupted and interwoven with pagan superstitions and idolatries that they were scarcely in less darkness than the young heathen, whose aversion to their mode of worship excited their anger and contempt.

Guthred only disliked their mode of worship because it was theirs, for he had never deigned to examine into the nature of their belief; from his own he drew no consolation; it was made up of shadowy recollections of gigantic idols, before whose images he had been taught by his father to bow the knee in the depth of gloomy groves. His remembrance recalled their terrific forms, but of their attributes he retained no idea, though he was occasionally wont to invoke them as the avengers of his wrongs when injured by his Danish or Saxon task-masters.

One day, when a war of words between him and Swindreda had ended in his stubborn refusal to draw water at her behest, and a severe corporeal punishment from the franklin had compelled him to submission, he proceeded to the sheep-fold with a swelling heart, and throwing himself upon the ground, called aloud upon Thor and Woden to bring destruction upon Selwood and his whole household.

He paused, partly exhausted by the violence of his transport of fury, and partly, perhaps, from a sort of undefined expectation of re-

ceiving an answer to his vengeful invocation. It came; but neither in the uproar of the elements nor the rush of the chariot wheels of the destroyer careering through the air; but in the soft, low voice of compassionate expostulation.

He raised his face from the earth and perceived a stranger beside him, whose majestic form and mild countenance impressed him with the idea that he was a being of a different order from the rude and savage men with whom he had been accustomed to associate.

"Unhappy boy!" said the stranger, "upon whom hast thou called?"

"On the gods of my fathers," replied Guthred. "Those whom mine own people worshiped within the strong circles of their power, and on whose rough-hewn altars my father was wont to pour forth the blood of his slaughtered foes."

The stranger shuddered. "Alas, poor child!" said he, "and canst thou believe that such inhuman sacrifices could be acceptable to the beneficent Creator of this beautiful world, which He has formed for the happiness and delight of His creatures, whom He has commanded to love one another and to worship Him in the beauty of holiness, not with polluted hands and bloody rites?"

Guthred looked perplexed, for the language of the stranger was incomprehensible to him. At length he said, "It was to Thor and Woden these sacrifices were offered by my father. To them the savor of blood is sweet, for they are called the Destroyer and the Avenger. Oh, that they would bring fire and sword upon the homestead of Selwood, the Saxon!"

"Thy guilty prayer is such as might indeed be expected from the lips of a benighted worshiper of the powers of evil," replied the stranger; "but know, my son, that in offering homage to Thor and Woden you are acting in direct rebellion to the Lord and Giver of life and the Supreme Ruler of the universe, and are provoking His wrath to visit you with those maledictions which you impiously call down upon your enemies."

"I cannot be more wretched than I am," replied Guthred, "nor suffer greater reverses: for I, who was born a prince, am now the slave of slaves." He bowed his face once more upon the earth, and lifting up his voice, wept aloud.

The stranger allowed his passionate grief to vent itself, without interruption, for some moments, and then drawing Guthred to him he addressed him in words of sympathy and encouragement.

The soothing tones and language of compassion and tenderness were new to the ears of the youthful slave, but they made their way to his heart and mellowed the obdurate pride which had already prompted him to oppose violence to violence, and to return wrong for wrong, and with the confiding frankness of childhood he flung himself into the arms of his unknown comforter and wetted his bosom with his tears.

"You say you were born a prince," observed the stranger after a pause. "Whence come you?"

"From the land of the dark forest and the snow-clad mountain," replied Guthred, with a flushing cheek and kindling eye, "from *Lethra, where my father, Hadacanute, was a king and a warrior; and I, his heir, was brought up on the knees of the valiant, served by the hands of the noble, and lulled to sleep by the songs of the bards, who told of the deeds of my great forefather, the mighty Odin, whose coal-black eyes and raven hair, they said, resembled mine.

"But Halfdane and Hubba, the fierce sons of Regner Lodbrok, came like a wintry torrent, spreading woe and desolation through my native Lethra, and having slain my sire and burned his cities, they bore me, a helpless, sorrowing child, from the place of my birth and the kingdom I should have inherited, to their own detested land of Denmark, where Halfdane, the eldest of the fierce brethren, the same who now awes the trembling Northumbrian Saxons with the terror of his

* Lethra, a province of ancient Sweden.—Palgrave.

name; this Haldane, I say, exchanged me with his hunting companion, Ricsig, for a wolf-hound, and Ricsig, in his turn, trucked away to Selwood the Saxon for a paltry drinking horn, as though I had been a thing of nought, a senseless utensil, or a beast of the field."

[TO BE CONTINUED.]

TURKEY AND ITS PEOPLE.

The Grand Bazar of Stamboul.

THE desire to see the Grand Bazar is common to all visitors to Constantinople, and to those unacquainted with the business done in this place the sight is truly novel. The bazars, of which we will treat in this article, are common marts in the east. Indeed, almost all cities of 2000 inhabitants and upward possess a *charshi*, for so the Turks call it.

The Grand Bazar of Stamboul has only one rival in Turkey, that of Aleppo. The Aleppo bazars are in some respects larger, but they are not so well equipped, and the trade is, of course, not so extensive, as Aleppo has only about one hundred thousand inhabitants.

The Grand Bazar of Stamboul is located on the north side of the city, on the Golden Horn slope. It is about a half or three-fourths of a mile from the Galata bridge, across the Golden Horn.

It is about ten acres in extent; it may cover a little more ground, but not much. It is also built about square, and from a bird's eye view it would simply appear to be a space of ground covered with a flat roof, with a lot of domes or cupolas, in size about six feet high and about ten or twelve feet in diameter; so arranged that they furnish the necessary light and ventilation. This style of architecture is very common in the Orient.

Looking over the top of the Grand Bazar there is nothing in its appearance to betray the busy life below. It is neither high nor imposing, being only about twenty-five feet high.

Once on the inside a person will fancy himself in another world. Here everything is life, in a sense and in a way never witnessed in Europe nor in America. This great market place is divided into many departments for the display of the various classes of goods. The bazar is intersected with aisles, which run right, left, and at various angles, which are all the way from two yards to seven or eight yards in width. All of these are arched over, and skylights are in the domes, as before mentioned. In this way the whole bazar is so constructed, that the space is used for either streets or small shops, none of which are much larger than about 14 x 14 feet, and many of them much smaller. In some of the wide aisles or streets there are rows of pillars to support the roof, but the smaller ones are arched over. Each little shop is occupied by a different tradesman.

The first quarter we enter from *usun charshi* is that of the jewelers. These are mostly Jews, Greeks and Armenians. Their shops are exceedingly small, consisting chiefly of a long counter running parallel with their shops, upon which they place a small handsome show case, containing some of their most attractive jewelry. This consists chiefly of sets of breastpins, earrings, and watch chains. They also deal extensively in precious stones. These shops do most of their trading before two or three o'clock, p. m. Their best customers are rich Turkish ladies, to whom they often sell at great profit, as these parties are generally very extravagant.

Further, to the left, are the watchmakers and money changers. In this quarter alone there are several hundred shops. Much of the jewelry is also made there. Keeping to the left we come to the northwest corner, where, on the left, we have dealers in dry goods and some second-hand articles. To the right is the military officers' furnishing goods. Here officers of rank, and servants of state officers and others buy their supplies of trimmings, etc.

Turning east we follow the largest and straightest street in the bazar, on either side

of which dry goods' vendors are shouting at you, to give them a show to satisfy you with anything you desire out of their shop. A little to the right of this street is the ladies' trimming and gentlemen's underwear quarter. To the left are the dressmakers—gentlemen by the way—where one can see dresses that would grace a queen. But, behold, some poor Armenian, who eats nothing but bread and onions, happens to be the customer.

To prove this, permit us to stray from the main subject a moment. A gentleman and his wife, who lived in our rented house in Constantinople, were very poor. They paid their rent by keeping the house clean. Imagine my surprise one day at seeing this otherwise poor woman coming down the stairs in a blue satin dress. She was trying to follow the style of the rich in dress, even if she had to starve herself to do it.

In the northeast corner ladies' slippers, umbrellas, etc., could be seen. Hereabouts the Mormon Elders frequently refreshed their weary bodies with a dish of *mahalahy*, a kind of a rice meal mush, sweetened and flavored with rose water.

Just outside of the gate at this corner is perhaps the most wicked place about the bazar. It is the *Bit bazar*. Here all kinds of old traps are bought and sold. And as everything is bought and sold by bargain, without a regular price, most horrible falsehoods are told, and the most bare-faced swindlings perpetrated.

Finding ourselves inside of the bazar again we proceed to the right. Toward the south we have the *ferz* department to the right, and then the place to find good towels and girdles. All natives girdle heavily in Turkey.

About the middle of the south side is occupied by furniture, carpets and the like, also books and stationery. Now turning toward the place of entrance, we pass through the shoe and leather department.

The reader will be astonished to find that within this small space are about three thousand shops and about fifteen thousand people employed. On the streets are hun-

dreds of peddlers selling all kinds of notions, food and fruit. Hotels *a la Turk* can be found here and there throughout. Auctioneering is going on all the time, but not as with us. The auctioneer runs all through the bazar soliciting bids, yelling continually his last bid. Thus one is in a continual turmoil.

The whole is exceedingly strange to a foreigner, and one can visit this place several times and find it an interesting pastime.

The Grand Bazar is usually very crowded, and in places it is almost impossible to pass. Soldiers are placed here and there to maintain order, and a few policemen may be found; but altogether peace officers are few and far between. Sometimes shopkeepers engage in tongue fights, but mostly they avoid government interference.

The bazar is opened at 3 o'clock, a. m., *a la Turk*, and closes at sundown. There are only about half a dozen gates to the bazar, and when they are closed people found within, except the watchmen, are regarded as thieves.

There is another smaller bazar, known as the Persian bazar. There wool, cotton, dyes and spices are sold. *Friis.*

WORK FOR GIRLS.

Bread-Making.

THERE is another field for the exercise of any girl's domestic talents, be she a dweller in city or country, and that is the baking and selling of good, home-made bread. As these papers have already presumed to give advice on several points not strictly connected with the subject proper, so now I diverge from the making and selling of bread to beg you, as girls who have the welfare of this people well in mind, to use all your influence with your parents, your friends and associates, and lastly with those who may become your future customers, to use brown bread. You may think and say that brown bread has no reference to our duty as a people, but I tell you that it has a very important and far-reaching effect on those who do or do not use it in their family.

To begin with, the Word of Wisdom plainly states that wheat is for man. This revelation does not even use the old term, bread is for man: no, the Lord meant that WHEAT was the staple article for man's consumption, and says so in unmistakable terms. There are in wheat some fifteen elements of life-sustaining food. There is nourishment for bone, marrow, mucus membranes, muscle, blood, flesh—which is blood and solid parts combined, for skin, hair and nails. Any scientist will tell you that wheat is the only substance known that will perfectly sustain life for an indefinite period. That is, the *whole wheat*; but when you rob the wheat of twelve elements, as you do in making it into fine, white flour, you have taken away all the best portions of the wheat, that which builds up bone, muscle and nerve, and have left only the fatty or carbonic portions of the grain. This white bread, so prized by the thrifty but ignorant or thoughtless housewife, was once tested by some French physicians. They fed two dogs, respectively on white and on brown bread alone for two months. At the end of the period, the dog fed on brown bread was alive, fat and thriving, while the unfortunate one forced to eat the white bread of American families had died of starvation.

Have I said enough to persuade you to use bread made of all the elements of the wheat? I hope so. But while I want to encourage you to use brown bread, I implore you to make it so palatable that all who taste it may say as they do of the bread made in our house: "Oh, Mrs. Howe, your bread is so delicious. I wish we could make such bread." There are many recipes for the manufacture of brown bread, and if there is one girl who reads this article and feels a desire for my own recipe, she can write to the Editor of the JUVENILE, and I will either send her my formula or will publish it in a subsequent number of the JUVENILE INSTRUCTOR.

There are many house-keepers who are so busy that they would gladly buy all their bread if they could get good, home-made bread, but the bakers' stuff is so "fillin' and

yet unsatisfyin'," that women still plod on and prefer to endure the drudgery of constant bread setting and baking rather than poison their families with ammonia raised bread. To such women your message of deliverance will be welcome indeed. And don't be afraid to ask every one of your neighbors, for the very ones you think will refuse are often the most likely to accept. Next you must find out by inquiry or by writing to some well known baker in the city, what weight of flour or bread is sold for five and for ten cents. They have experience enough to know how much can be profitably sold for the sums stated, and you cannot run the risk of failure in the financial part of your undertaking. Don't be afraid to begin, even if you have only one or two customers. One good customer is a better advertisement to you than you can realize, and in this as in everything else, small beginnings often make big endings.

Your hardest times will be when you are starting into the business, both because your customers will be in doubt as to your success, and because, too, your own nervousness as to results may lead you to make some error. If you are so unfortunate as to burn your bread, or let it get sour, don't, if you can possibly help it, send it away to customers. If your trade is a small one or in its first stages, try your hand at some yeast powder or soda biscuits, and send to each one an apology and an explanation. This will give you what you most need, the confidence of those whom you are seeking to please. A mistake can be forgiven readily, if regretted and some sort of reparation made; but gross and willful neglect to comply with the first principles of trade, soon give the unfortunate person who is so careless, a bad name and reputation as to business principles.

You will find that once you get into a certain groove, or rather as soon as you can become methodical and systematized in your labor, you will have little chance for either failure or regret. Do your work exactly so, neither deviating to the right nor to the left in your methods. If you find it best to mix

your bread one certain way, stick to that way though the heavens fall. Watch your oven carefully, for baking is more than half the battle in bread making, and when you find what proportion of heat is required to make your oven of an even, steady temperature, assiduously follow that rule. If your bread is accepted and used, then try your hand at simple cakes, such as fried cakes (although I consider fried cakes anything but simple things for the digestive organs), cookies, plain cake, jelly and cream cakes. If some of your patrons are desirous of giving a party, you offer to make all the cake. If you are cool headed and light-handed enough to make a success of bread, there is no doubt that you will succeed in cake making. Your great aim must be to do what you do in the very best possible manner. And as this is most important, measure your own strength carefully, and don't attempt too much. If you find yourself successful, hire an assistant. Any little girl between the age of ten and fifteen will be glad to work for you at half what you would pay a woman, and you can use her quick feet and willing hands to good advantage. Of course, if you can open a little shop at home, and put out a modest sign, your business will rapidly increase. But always remember that it requires energy, a sort of pushing, bustling quality to succeed in these open employments, and you must cultivate these qualities if you do not already possess them. Then, once again let me add the injunction, let the first fruits of your income be turned into the Lord's storehouse, and there will be no after obstacle to your perfect success to your chosen vocation or avocation which ever it may chance to be.

Mary Howe.

IF self-knowledge be a path to virtue, virtue is a much better one to self-knowledge. The more pure the soul becomes, it will, like certain precious stones that are sensible to the contact of poison, shrink from the fetid vapors of evil impressions.

THE VALUE OF BRAINS.

WORKING as an ordinary hand in a Philadelphia shipyard, was a man named John L. Knowlton. His peculiarity was that, while others of his class were at the ale houses, or indulging in jollification, he was incessantly engaged in studying upon mechanical combinations. One of his companions secured a poodle dog, and spent six months in teaching the dog to execute a jig upon his hind legs. Knowlton spent the same period in discovering some method by which he could saw out ship timber in a beveled form.

His companion taught his dog to dance, but Knowlton in the same time discovered a mechanical combination saw that enabled him to do in two hours the work that would occupy a dozen men, by slow and laborious process, an entire day. That saw is now in use in all the shipyards of the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plank.

Knowlton continued his experiments. He took no part in parades or target shootings, and in a short time afterwards he secured a patent for a machine that would turn any material into a perfectly spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine was used cleaning off cannon balls for the government.

When the ball comes from the mold the surface is incrustated, and the ordinary process of smoothing it was slow and wearisome. This machine, almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect spheroidal form.

The same unassuming man invented a boring machine, that was tested in the presence of a number of scientific gentlemen. It bored at the rate of twenty-two inches an hour through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand

dollars upon the spot for a part interest in the invention in Europe, and the offer was then accepted.

The moral of all this is, that people who keep on studying are sure to achieve something. Mr. Knowlton doesn't consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If everybody would follow his example the world would be less filled with idlers, and the streets with grumblers and loafers.

THE DAY OF REST.

THE stern morality that was a remarkable feature of Stonewall Jackson's character is well set forth by the writer of the following:

He never posted a letter without calculating whether it would have to travel on Sunday to reach its place of destination, and if so, he would not mail it till Monday morning. Still further did he carry his Puritanical observance. Unnumbered times have I known him to receive important letters so late on Saturday night that he would not break his fixed resolution never to use his eyes, which were very delicate, by artificial light; he would carry the letters in his pocket till Monday morning, then rise with the sun to read them.

In the winter of 1861-2, while Jackson's forces were at Winchester, he sent a brigade to destroy the canal leading to Washington. The expedition proved a failure, and he attributed it, in some measure, to the fact that Sunday had been needlessly trespassed upon. So when a second expedition was planned he determined there should be no Sabbath-breaking connected with it that he could prevent. The advance was to be made early on Monday morning. On Saturday he ordered my husband (Colonel Preston, at that time on his staff) to see that the necessary powder was in readiness. The quartermaster could not find a sufficient quantity in Winchester on Saturday, but during Sunday it was procured. On

Sunday evening the fact in some way got to Jackson's ears. At a very early hour on Monday he despatched an officer to Shepherdstown for other powder, which was brought. Then summoning Colonel Preston, he said very decisively:

"Colonel, I desire that you will see that the powder which is used for this expedition is not the powder that was procured on Sunday."

M P.

TRUE AND FALSE PRIDE.

PRIDE is not confined to race or condition. That which would be a shame to some is a pride to others. A Chinaman is proud of his pig-tail and would not exchange it for a "close crop" and the best silk hat in creation.

Diogenes was an ancient cynic who grumbled out some bits of wisdom and went about the streets clad in rags. Not that he was obliged to do so; he preferred to attract notice in this manner. One day he paid a visit to Plato. He found the philosopher living in a comfortable house, with easy chairs and pleasant pictures around him; and he came in with his feet stained with dust and mud, and exclaimed, as he walked upon the beautiful carpets, "Thus I trample on the pride of Plato." The good philosopher paid no attention at first, but repaid the visit, and when he saw the ragged furniture and scanty coverings of the floor of the house in which the other ostentatiously lived, he said, "I see the pride of Diogenes through the holes in his carpet."

BE always displeased with what thou art, if thou desirest to attain to what thou art not, for where thou has pleased thyself, there thou abidest. But if thou sayest I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate.


The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, APRIL 1, 1891.

EDITORIAL THOUGHTS.

Important Questions and Answers.

 COMMUNICATION has been received from one of the brethren, asking a few questions which he desired to have answered, and as the answers may be of interest to others, they are given through these columns.

First, he asks whether abstinence from water as well as food is proper in fasting.

There is nothing in the shape of a commandment upon this point; but to be a proper and perfect fast it is quite necessary that water should not be used any more than food. The object in fasting is to bring about that humility of feeling which is necessary to enable one to exercise faith. Men and women, when they fast in a proper manner, abase themselves before the Lord. Especially is this the feeling if they become conscious of any wrong-doing on their part.

A notable illustration of this kind of fasting is found recorded in the 3rd chapter of Jonah. After Jonah had proclaimed to the people of Nineveh the word that the Lord gave him, to the effect that He would destroy Nineveh unless the inhabitants thereof repented, the people believed God, and a fast was proclaimed. The king himself and the nobles humbled themselves before the Lord, and the decree they published was:

"Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

It will be seen that the animals as well as the people refrained from drinking water. This was a fast which the Lord accepted, and Nineveh was spared.

A second question asked is concerning the written form of baptism. The reason for asking this question is that some of the Elders insert in the form "for the remission of your sins," others "for the renewal of your covenants," and formerly in some instances, the words "into the United Order," were inserted.

The form of baptism given by the Lord for the baptism of those who are entering into the Church is found in the Book of Doctrine and Covenants. This is the form which should be followed in the baptism of all who present themselves for admission into the Church.

Under President Young's administration, when action was being taken in regard to the United Order, he taught some of the brethren to use the words "into the United Order" in the ceremony of baptism. In the same way the words "for the renewal of your covenants" were used at the time of the Reformation in 1856.

It is always safe, however, for those who officiate in baptisms to confine themselves to the written word. The Lord has given the form, and unless there is some special occasion, when the man holding the keys suggests another form, it is unsafe and unwarranted to depart therefrom.

The third question which is asked is concerning the Word of Wisdom. It is said that many say that tea and coffee are not meant by the "hot drinks" mentioned in that Word, and that if they let their tea and coffee get cold before drinking, they are not violating that Word.

Tea and coffee were the beverages in use at the time the Word of Wisdom was given, and though these articles are not specifically mentioned, the word of the Lord referred to them.

One of the reasons which the Lord assigns

for giving the Word of Wisdom is found in the 4th verse of section 89:

“Behold, verily I say unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you by giving unto you this word of wisdom by revelation.”

This reason applies to the beverages referred to, and to strong drink and wine. The adulterations practiced in the manufacture and preparation for market of these various articles would astonish many people who use them, if they only knew of them. The Lord, knowing His Saints would be hated, and that many would think they were doing God service in killing them, warned the people against the use of articles of this character, through which injurious effects could easily be produced among consumers belonging to His Church. The articles themselves are not good for health. Those who have tested this are thoroughly satisfied concerning it. The testimony of hundreds among the Latter-day Saints can be obtained to the excellent effects which have been secured by them in increased health by refraining from the use of tea and coffee.

In addition to this, hot drinks are declared by the Lord to be injurious. While it is true that tea and coffee drunk cold would not be likely to have so bad an effect as when they are drunk hot, still they are not suitable as beverages, and does anyone think it probable that many would care about using either of them if they had to drink them cold? Certainly not. The truth is, however, that both food and drink should not be partaken of in a hot condition. Physiologists who have written on this subject generally agree in stating that this is not healthy; but, above all, we have the word of our Creator so far as hot drinks are concerned.

The Word of Wisdom should be taken in the spirit in which it was given. It is not difficult to understand. There is no hidden meaning, beyond the reach of the capacity of

a child. The Lord has given us excellent counsel concerning our food and drink, and the testimony of those who have observed it is that it is attended with the blessings that He has promised. It is a fact easily proved that in households where this Word is observed there is less sickness, and there is more faith when sickness makes its appearance.

There have been various opinions as to whether it is now a commandment or not. But what difference is there, in a case of this kind, whether it is a commandment or only counsel? The man who would not take the counsel of the Lord in regard to matters of this character, would not be likely to obey a commandment. Every parent can ask himself the question how he would feel towards his children if he gave them good counsel and they declined to obey it, because it did not come in the form of a command. He would think they had very little respect for him. Each one can reflect upon how our Father in heaven must feel to have His kind counsel concerning their food and drink and health disregarded by His children who profess to be His Saints.

In a communication that has been received, it is stated that at funeral services which were held in one of the wards, one of the brethren, in speaking of the resurrection, conveyed the idea that the being who rolled the stone from the sepulchre which held the body of our Savior was a celestial personage who held the keys of the resurrection, and that he came to the earth to resurrect the body of Jesus. Another Elder, in speaking upon the same subject, stated his belief to the effect that it was our heavenly Father who came to the earth, rolled away the stone, and resurrected the Son.

In dealing with this subject, care should be taken not to advance mere opinions. It is a very important subject, and one that should be treated with the utmost seriousness, and no one should indulge in theories, outside of the written word, concerning it. There is plenty written upon this subject to give food

for reflection and to furnish comfort for mankind, and there is not the least necessity to go beyond that which the Lord has made plain upon it.

In the 2nd chapter of St. John, it is recorded that Jesus said,

“Destroy this temple, and in three days I will raise it up. * * * But He spoke of the temple of His body.”

In keeping with this, the Savior said, as recorded in the 5th chapter of John :

“Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live ; for as the Father hath life in himself, so hath he given to the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of Man. Marvel not at this ; for the hour is coming in the which all that are in the grave shall hear his voice.”

In the 10th chapter of John, Jesus, speaking to the people, said :

“Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me ; I lay it down of myself ; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

From these passages it is evident that the Savior had the power of the resurrection within Himself, and held the keys. This power He has received from His Father ; for as He says :

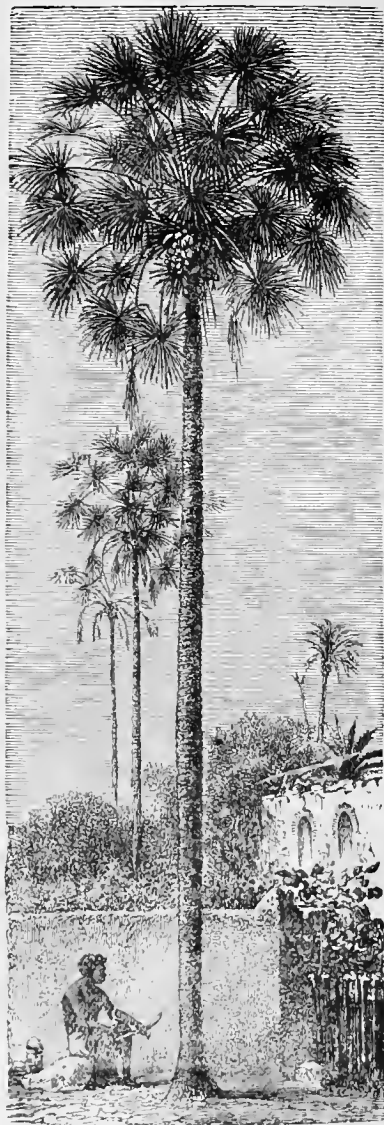
“As the Father hath life in himself, so hath he given to the Son to have life in himself.”

Whoever, therefore, assumes that some celestial being came with the keys of the resurrection to raise the Savior from the dead goes outside of the record and indulges in a speculation for which there is no foundation in the written word. Jesus was, as He says, “the resurrection and the life.”

PEDANTRY crams our ears with learned lumber, and takes out our brains to make room for it.

REMARKABLE TREES.

A VERY remarkable species of tree is the palm. There are about four hundred different varieties of this tree.



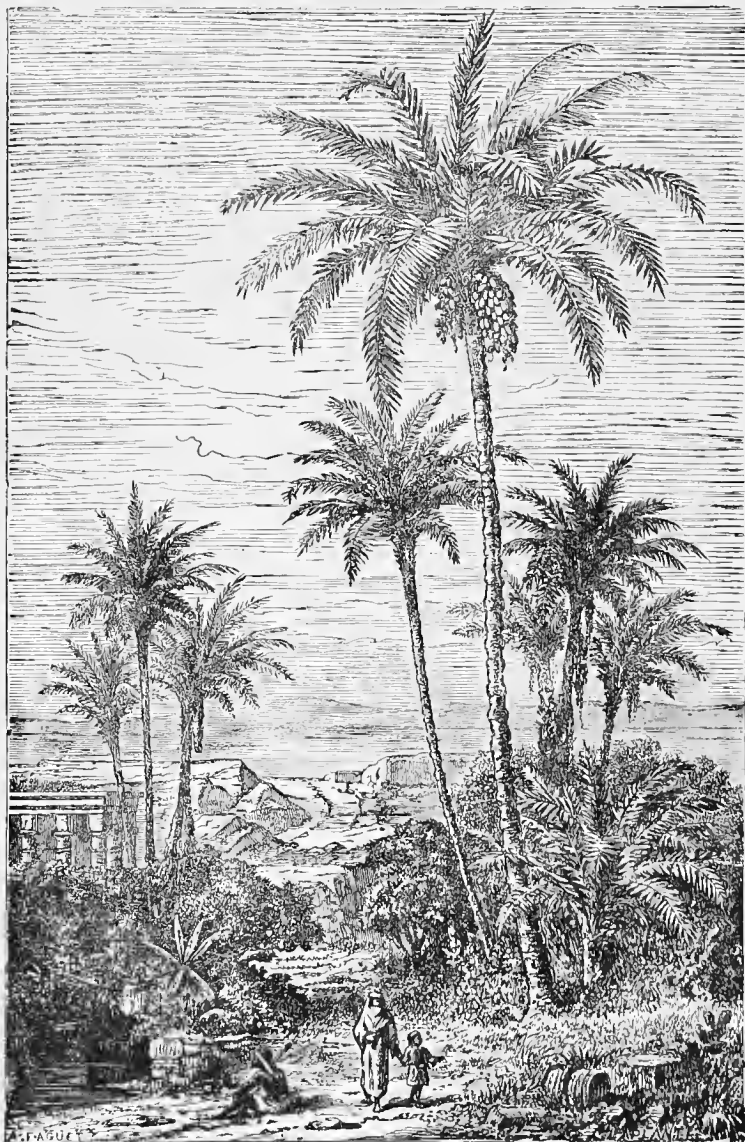
THE COCOANUT PALM.

Palms are among the most valuable of trees on account of the many substances and articles obtained from them. Besides this some are handsome in appearance, being tall, straight and without branches, but having a

tuft of large leaves at the top of the trunk. Some of them have leaves which measure thirty feet in length and five feet in width. Many varieties have leaves that are fan-shaped and they are often used for fans. Our readers

sides these there are many other kinds of fruits which grow upon different varieties of palm trees, but the two mentioned are the most valuable.

From the trunk and also from the fruit of



THE DATE PALM.

are familiar with fans made from these leaves.

Other products of the palm are also well known, such as cocoa nuts and dates. Be-

these trees a kind of oil is obtained. What is known as vegetable ivory is another product, it being the kernel of a kind of nut which grows upon a certain species. Sago,

sugar, wine and spirits are also produced from palm trees.

Many uncivilized peoples live almost entirely upon the various products of certain species of these trees.

The cocoa-nut palm grows to a great height, and some inhabitants of the tropics where they are found, use peculiar methods of obtaining the fruit. Sometimes they have trained monkeys to climb the trees and throw

numerous kinds of bamboo, some of which grow to a height of a hundred feet, and measure sixteen inches in thickness, hence they deserve the name of tree.

Where the bamboo grows it is used for a great many purposes, and is sometimes shipped to European countries, to be employed in certain kinds of wicker work.

Native tribes of the countries where it abounds build houses, bridges, and other



BRIDGE MADE OF BAMBOO.

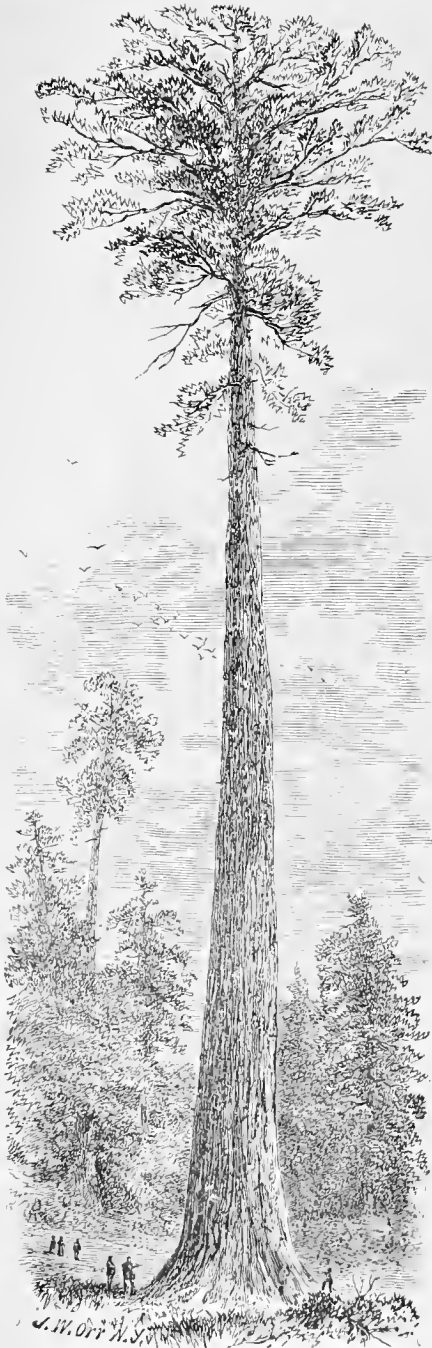
the fruit to the ground. Then again they throw rocks at wild monkeys when they see them in the trees. The monkeys, to defend themselves, retaliate by hurling cocoa nuts at the native. This is just what the latter wants, and by keeping out of the way of being struck by them, obtains the nuts that have been thrown at him.

The bamboo is another very useful tree, if it can be called one. It is a kind of cane, having a hollow, jointed stem. There are

structures, and make a variety of small articles with it. Being quite hard and very light it is useful for numerous purposes. The Chinese and Japanese make fans from it, many of which are brought to this and other countries.

By cutting out the partitions that are found at each joint of the bamboo cane, it forms an excellent water pipe, for which it is often used.

Some kinds of bamboo are so hard that



GIANT TREES OF CALIFORNIA.

they will produce fire when struck with an ax, just like a stone or piece of iron does. The tender young shoots of some species are

eaten, as also are the seeds, which are similar to rice.

The great trees of California are noted mostly for their gigantic size. These trees were not known until 1852. At that time they were accidentally discovered by a hunter while in pursuit of game. When he returned to his companions and told them what he had seen, they would not believe him, and it was with difficulty he persuaded them to accompany him and see for themselves the wondrous sight.

The highest of these trees measured three hundred and twenty-seven feet, and some are over ninety feet in circumference. Some which have been broken off by storms are believed to have been four hundred feet in height. The trunk of one tree which has been cut down is hollowed out, so that a man on horseback can ride through it a distance of seventy-five feet. The stump of one is covered over and is used as a dancing floor.

The bark of these trees is quite thick, and in one case it was found to be eighteen inches through. It may be of interest to state that the bark from one of these trees was carefully cut off in sections and sent to England. There the pieces were placed together as they originally were on the tree, and exhibited in the Crystal Palace, London.

TOPICS OF THE TIMES.

Sectionalism—The New Orleans Tragedy.

THERE is one feature that exhibits itself among us that it is well to call to the attention of our people: it is the disposition to form societies of different nationalities. We hear every little while about a meeting of this or the other nationality. Probably such meetings are very agreeable to those who participate in them; but is it wise among a people such as we are to perpetuate and keep alive these distinctions? Is it necessary to form clubs or societies among us composed of separate nationalities? What possible good

can be accomplished by such organizations? When we become members of the Church of Christ, it makes no difference where we were born or what language we spoke, we became brothers and sisters in the fullest sense of the term. A love was begotten in every heart stronger than the love of kindred and the love of country. The land of Zion became, in the estimation of every member of the Church, a choice land above all other lands—the place where the Zion of God, the New Jerusalem, was to be established and built. It made no difference from what land the people came, they became one people, and were bound together by new ties—the ties of the new and everlasting covenant. Old distinctions, whether arising from birthplace, from language, from education, or from creeds, were obliterated.

It is the design of the Lord to make us one people. Is it wise, therefore, in view of this, for any of us to keep alive and transmit to our children any of these old distinctions? The disposition to be sectional is not attended with good effects. I have seen the worst results follow it in Congress. Good, useful men displaced by inferior men, because the citizens of some particular section of a district thought they ought to be represented, as though a man because he did not live in their neighborhood, though chosen from the whole district, could not represent them. There ought to be none of this feeling encouraged among us. Men should be sought for to fill positions because of their qualifications, and not because they happen to live in a particular town, or in a particular part of the county, or in some part of the Territory, or because they happen to be from some country in Europe or from some state in America. The encouragement of any feeling of this kind is hurtful to us, and we should try and profit by the painful experiences which the nation has already had through fostering sectionalism.

THE expressions of feeling in New Orleans over the assassination of Hennessey, the chief of police, and the spirit that was manifested

at the lynching of the Italians who were accused of his murder, partook largely of this spirit to which I have referred. Race differences were at the bottom of all this trouble. The killing of Hennessey was a cruel and unjustifiable act, and the lynching of the men accused of his murder is a most deplorable affair, and equally lawless and brutal. It is a stain upon the American character. These men who have been lynched were arrested and tried. The prosecution was sustained by public sentiment, and able counsel was engaged to convict the accused parties of the crime. The prisoners were also ably defended. After both sides were fully heard, the case was submitted to the jury—a jury selected with great care; but the jury did not bring in a verdict of guilty against these men. It is alleged that the jurors were bribed. But if that were an established fact, the question arises, Why did not the mob lynch the jury?

If the jurors were bribed they were false to their oaths and to their public obligations.

Either the jurors were guilty of the dreadful offence of covering up murder because they were bribed, or for some other base motive; or they did their duty honestly, conscientiously and bravely, in the face of a public opinion which was strongly in favor of the prisoners' guilt.

If the jurors, by their verdict, attempted to make these Italian prisoners appear innocent when they were guilty, they deserve the most severe punishment. The anger of the people should have been directed more against them than against the Italians; for they were American citizens. They were chosen to perform a solemn duty. The reputation of their city and state was in their hands. It was for them to vindicate the laws, and to show that assassination could not be committed without receiving the full penalty affixed to so terrible and cowardly a crime. They were bound by their oaths to do this, and to render a verdict of guilty against the Italians if the evidence presented before the court sustained it.

On the contrary, if the jurors did their full duty, with a clear understanding of their re-

sponsibility under their oaths, and rendered a verdict in accordance with the evidence and the facts presented before them, then a most atrocious crime was committed by the lynchers in killing the Italian prisoners. These men had been tried according to the forms of law; an American jury had not found them guilty. If the jurors were bribed, then vigorous and effective measures should have been taken against them. The energy of the people, instead of being allowed to expend itself in deeds of violence and bloodshed, should have been kept within proper bounds and directed to the cleansing of the courts and the purifying of the tribunals of justice. Steps should be taken in New Orleans to inspire confidence in the people, so that they will feel safe in entrusting their cases to the decision of judges and juries.

A mob is an irresponsible, cowardly body. Bands of men who gather together as mobs are detestable. The Saints have suffered from them and know by experience how capable they are of committing the most abominable outrages under cover of an expressed love for justice. Men who join together in a mob will commit acts that they would not dare to attempt individually. Individual responsibility is lost, because they know that the deeds committed under such circumstances cannot be fastened upon them.

Of course, in this lynching affair at New Orleans some few took an open and prominent part in the work of lynching; but the great mass felt secure in their numbers, and they killed these wretched Italians feeling fully satisfied that they would not be held to any accountability therefor. There may be, and doubtless are, miscreants among the Italians; but it is very unjust to a race or a nation to raise an outcry against the whole nationality because some of its members are criminals.

If it be true that the jury was bribed, the killing of these men by unlawful violence does not correct the evil. The evil is still untouched. Crimes can be committed again, juries can be suborned again, and murderers

be acquitted again. Must lynch law be always resorted to as it has been in the present case? If so, where will the evil stop?

The better way to correct these evils is to take thorough measures to cleanse the courts, punish unworthy jurors, and put men in office who will administer justice. This is the better way to bring the needed improvement, and until thorough measures of reform are taken, it will not be surprising to hear of a repetition in New Orleans of the dreadful scenes of March 14th.

The Editor.

CHURCH SCHOOL PAPERS.—NO. 4.

OFFICE OF THE GENERAL BOARD OF EDUCATION,

April 1st, 1891.

CHURCH SCHOOLS.

LATTER-DAY Saint Seminaries have been organized at Samaria, Elder Samuel D. Davis, Principal, and at Franklin, Elder Andrew Morrison, Principal. Both seminaries are in Oneida Co., Idaho, and have been assigned to the "Northern District."

"Rules of catechisation," continued from No. 3:

O.—Repeat no answers, nor use expletives.

P.—Every question should contain one proposition only. Do not put two or more questions in succession without waiting for an answer.

Q.—Never deviate from the main subject by more than two or three subordinate questions. Rather give the required answer yourself than waste too much time by parenthetic explanations.

R.—Discountenance all discouraging remarks or snickering at deficient answers or recitations. Avoid sarcastic or cutting criticisms or comparisons before the class.

S.—Guard against partiality to favorite students. The "riding of parade horses" is a very pernicious habit of some teachers.

T.—Prefer the student's own language to all merely memorized rules and definitions.

U.—Do not permit students of other classes to interrupt you in your recitations by questionings about their lessons.

V.—Insist that recitations and answers be given distinctly so as to be heard by all members of the class.

W.—Pay close attention to diffident students, the best students generally take care of themselves; but do not retard the progress of the whole class on account of a small fraction from among them. Endeavor to make them “catch up” by “Repetition Work,” or if no perceptible progress is to be seen, have them transferred to the next lower class.

X.—Do not place yourself at the mercy of your class by questions that may afford some smart chap an opportunity to give some embarrassing answer. Neither in your catechisation nor in answering any legitimate inquiries venture beyond your depth, while at the same time, with judicious management, you can avoid “giving yourself away.”

Y.—If you do not succeed in inspiring your students with the confidence that you are master of the subjects as far as you present them, your recitations will be a failure.

Z.—Catechise as little as possible from textbooks, but let the students see that you know the lesson independent of the textbook.

21.—The principals of our Church Schools will please call the attention of their respective Stake Presidents to the fact, that it is the desire of the General Board of Education to have our Church School teachers fill occasional appointments made for them by the Stake Presidency, in order to lay the advantages of our educational system more clearly before the people of the several wards.

RELIGION CLASSES.

15.—Many instructors in Bible, Book of Mormon, or other classes, (in which text book reading forms the basis of instruction) make the serious mistake of having too much read at once. Let the pupil read only to the next

period, and then encourage the spirit of inquiry about the sentence. There is no sentence about which a question could not be asked either by the pupil or by the teacher.

16.—It will be found by and by that these “Religion Classes” are the strongest feeders and supporters of Sunday schools and Mutual Improvement Associations, and that the Stake Superintendents of these three organizations can advance their respective interests no better than by conferring with one another about their labors and mutual support. The Stake Presidencies could easily arrange such matters.

By direction of the General Board of Education,

DR. KARL G. MAESER,
Gen. Supt.

FOREIGN TOPICS.

V.—Canadian Reciprocity.

BOTH Canada and the United States place a tariff on most goods imported from other countries, and likewise on goods that pass from one of these countries into the other. But there are many people in both countries who believe that free trade between them, or reciprocity, which is much the same, would prove mutually beneficial. This idea for certain reasons prevails more in the United States than in Canada, provided commercial intercourse could be unrestricted; but not as it existed in the treaty of '54 in which there was merely a change of raw materials.

Wheat growers, lumber men and fishers would be glad to find a free market in the United States for their productions, and the manufacturers of the latter country would like unrestricted Canadian markets for their goods. This feeling is not, however, universal, for some have invested money in mills in Canada, and prefer things as they are. One of the eastern journals very aptly

stated public opinion on this side of the Dominion line when it said, "We want reciprocity all over and not in spots." This would mean that there were to be no custom houses between us and them. This being our view of the matter we naturally sympathize with those in Canada who express preferences common to our own.

Those in the Dominion who believe unrestricted trade should be established between us are known as "Liberals;" those who advocate the opposite view as "Conservatives." The two parties are nearly equal in their division, and what is strange in Canadian politics is that in the provincial parliaments the "Liberals" are stronger, and in the Dominion parliament the "Conservatives" rule. This speaks strongly against reciprocity and its probable consequences, political union. Wherever political parties are so violent in their opposition they seek every opportunity to weaken each others' influence at the polls. This will explain why so much has been written in that country against a small Mormon colony in Alberta. The Canadians have done much to induce emigrants to come into the country, and are no doubt really pleased to see Mormon enterprise manifest itself there. But the unpopularity of the Mormons is known, and political demagogues cannot resist the temptation, which the use of people's prejudice offers for political gain, to raise a cry against the most successful colonizers Canada could have. As the contest is close and its aims complicated the cry against the Mormons there from a political standpoint is not likely to abate soon.

But to return more directly to the subject: the reciprocity question recently led Sir John MacDonald to dissolve parliament and call for a new election that the people might decide whether they would have partial or unrestricted reciprocity, the former being advocated by the "Conservatives," the latter by the "Liberals." But the Conservatives feel sure the United States would not accept partial reciprocity which they consider wholly in favor of Canada, therefore the two

countries are not likely for five years—the length of time for which members are elected—to come to any agreement whatever on reciprocity. The Liberals criticize severely the action of Sir John in dissolving parliament, claiming that it would have legally expired in one year, the time which they would require to properly enlighten public sentiment. The election, however proved that the "Liberals" had gained some ground.

It was remarkable how little of the "Conservative" views of the question was reproduced in the newspapers of the United States. It is not so easy to see how unrestricted reciprocity can be carried out. If the border line custom houses were abolished both countries would continue to maintain custom duties against foreign countries. Would Canada acquiesce in all that the United States had done on the subject? Because our tariff policy would be defeated unless it were adopted in Canada. English goods could easily be shipped to Halifax and then be sent across the line into the United States. Each country would have to surrender a part of its exclusive right to regulate its commerce with foreign nations. Would that surrender be in proportion of sixty-five to five millions? If so, Canadian politicians would have but little to say on the subject; and one may in the light of political ethics, honestly doubt whether even the "Liberals" of Canada would surrender these prerogatives, as much as they believe reciprocity would bless the people. It is very certain if unrestricted trade existed between the United States and Canada, complications of a serious character would arise; so certain and so great did these complications appear to Sir John MacDonald that he believed they would end only in political union, or the annexation of Canada. The tendency of reciprocity would be towards annexation, so that causes which militate against annexation would affect reciprocity.

This agitation over class or commercial relations with Canada reminds one very much of democratic protests against centralization in the United States; but no one has ever known

the Democrats to surrender any power of the central government in favor of the states where they have been in office. Notwithstanding political professions and party names, the "outs" are generally "Liberals," and the "ins" Conservatives. And if the "Liberal" party in Canada should come into power we may safely question their willingness to surrender their political prerogatives, even in favor of their political pet charge, reciprocity, unless, indeed, they actually intended annexation as the ultimatum.

Jos. M. Tanner.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson 7.—Jesus Cleanses the Temple.

PLACE.—Jerusalem. AGE OF JESUS.—31. TEXT.
John 2 : 12—22.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13. And the Jews' passover¹ was at hand, and Jesus went up to Jerusalem,

14. And found in the temple² those that sold oxen and sheep and doves³, and the changers of money sitting :

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;⁴

16. And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.⁵

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.⁶

18. Then answered the Jews and said unto him, What sign showeth thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.⁷

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them.⁸ And they believed the Scripture, and the word which Jesus had said.

28 : 1—8. Mark 16 : 1—8. Luke 24 : 1—9. John 20 : 1—12. ⁸Luke 24 : 6—8.

* Many claim that the cleansing of the temple referred to by Matthew and Mark is a different occasion to that spoken of in our text.

LESSON STATEMENT.

After the marriage at Cana of Galilee, Jesus went down to Capernaum. His mother, His brethren and His disciples went with Him. But He did not rest there long, for as the Passover was at hand He went up to Jerusalem. Visiting the temple, He found it occupied by money changers, dealers in oxen, sheep, doves, etc. These animals were kept at the temple for sale to those who desired to purchase them for sacrifice. Then Jesus was angry at His Father's house being thus turned into a mart for trade. And He made a whip or scourge of cords and cast out all who defiled the temple with their traffic. He poured the changers' money on the floor, He overturned their tables, and drove them out, with the oxen, sheep and doves and those that sold them. When the Jews demanded to know by what authority He thus acted, and what sign He could show in justification of His course, Jesus answered somewhat indirectly and said to them : "Destroy this temple and in three days I will raise it up." He spoke of His own death and the resurrection of His own body; but the Jews thought He meant the temple, and were very dubious in regard to Jesus being able to raise up in three days a building which took forty-six years to erect. After the Savior's resurrection, His disciples remembered what He had said about rising up in three days.

NOTES.

TEMPLE.—The house of the Lord at Jerusalem. It was built on Mount Moriah, first by Solomon, next by Zerubbabel, and then by Herod. It was the temple built by Herod from which Jesus drove the money changers, etc.

SACRIFICE.—The Jews offered sacrifices of oxen, sheep, doves, etc., by the command of God. These offerings were typical of the sacrifice of the Son of God for the sins of the world. After he was offered up on Calvary these sacrifices *lost their import*. The law of sacrifice was first revealed by God to Adam.

¹Exodus 11 and 12.

²Doc. and Cov. 124 : 30.

³Leviticus 1. ⁴Matt. 21 : 12. Mark 11 : 15.* ⁵Matt.

21 : 13. Mark 11 : 17. ⁶Ps. 119 : 139. ⁷Matt.

WHAT WE MAY LEARN FROM THIS LESSON.

1. That the house of the Lord is a sacred place, which should not be defiled by trading or money making. 2. That the temple being a place dedicated to the worship of God, Jesus, His Son, had a right to control it. 3. That He exercised this right. 4. That no unclean thing should have a place in the house of the Lord. 5. That we should never degrade the worship of God by selfish acts, nor make it a means for our personal advantage. 6. That God's laws are not given that we may make merchandise of them, but for our eternal happiness and salvation.

QUESTIONS ON THE LESSON.

1. After the marriage at Cana where did Jesus go? 2. Where was Capernaum? 3. How long did He remain there? 4. Where did He next go? 5. Why did He go to Jerusalem? 6. What was the Passover? 7. When in Jerusalem what place did He visit? 8. Who were there? 9. For what purpose were they there? 10. What did Christ make? 11. What did He do with it? 12. Whom did He cast out of the temple? 13. Why did He drive them out? 14. What right had He to drive them out? 15. For what purpose are temples built? 16. Who built the first temple in Jerusalem? 17. What did Jesus say to those who sold doves? 18. What did His disciples remember? 19. What said the Jews to Jesus? 20. What was His answer? 21. What did He mean by this answer? 22. How long did the Jews say it took to build this temple? 23. Of what temple did Jesus speak? 24. What did the disciples remember when He was raised from the dead?

ILLUSTRATIVE PASSAGES.

CASTING OUT THE TRADERS.—And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

And said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves.

And the blind and the lame came to him in the temple; and he healed them.—*Matt. 21: 12-14.*

And they come to Jerusalem: and Jesus went into the

temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

And would not suffer that any man should carry any vessel through the temple.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

And the scribes and the chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

And when even was come, he went out of the city.—*Mark 11: 15-19.*

ZEAL.—My zeal hath consumed me, because mine enemies have forgotten thy words.—*Psalms 119: 39.*

HIS DISCIPLES REMEMBERED.—And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words.—*Luke 24: 2-8.*

TEMPLES.—Therefore, verily I say unto you that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.—*Doc. and Cov. 12: 39.*

I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it was not built of so many precious things.—*11. Nephi 5: 16.*

WHILE a man rests in any degree on his own merits for acceptance with God, it is of little consequence whether he be a pagan, idolater or a proud, ignorant pharisee: both go about to establish their own righteousness; neither submits to the righteousness of God; and I know not which of the two is *more* distant from the kingdom of God.

For Our Little Folks.

THE YOUNG FOLKS' STORIES.

OUR little friends are taking a great interest in writing stories for this department. We now have quite a number of good stories that have been sent to us by boys and girls from ten to fourteen years of age. Following are a few of them, and the others that are suitable will be published later on.

OLD HUNTER.

ON the arrival of my grandpa and grandma to Utah they were compelled to live in a dugout. One day grandma sat in the cabin sewing, Hunter, their large dog, she noticed acted very strange in running around her chair whining and barking till she got up to see what was the matter, and there, curled up under her chair, was a great, large snake.

Grandma also says one day when the Indians were bad one came in when she was alone with the exception of her two little girls, and she had no near neighbors. The Indian jumped on the bed and took a gun that was standing in the corner behind it and said he was going to have it. She told him that he could not have it. He was in the act of raising the gun to shoot her when the dog came growling up to him and would have torn him to pieces if grandma would have let him. The

Indian was not long in putting the gun back.

On another occasion, when grandpa was caught in a terrible snow storm, the dog come in and went to where his coat was hanging and whined. and then went to grandma and back to the coat. She then thought she knew what he wanted, so she tied the coat up, gave it to him, and he took it to grandpa, which, grandpa says, kept him from freezing.

Poor old Hunter lived to be quite old. When he died he was mourned and was given a respectable burial.

May Jacobs,

HEBER CITY.

Age 10 years.

OUR RURAL HOME.

IN the mouth of Maple Canyon near Bennington, Idaho, are two happy little houses surrounded with beautiful flowers and trees.

Maple Canyon is a beautiful little place, especially in the summer months when the flowers and trees are all in bloom, and the pretty little birds send the sweetest melodies throughout the valley. We can easily tell when spring is coming, for we can hear the notes of the happy little meadow-lark cheering our home with her sweet songs.

Robin redbreast is a cheerful little bird, especially in the spring time. She will fly in front of our door and pick the crumbs of bread up and eat them. They seem to tell us that spring is near.

We are awakened every morning

with the sweet music that the little mourning dove makes. The mourning dove is of a beautiful grayish color.

Just at dark every night, when the little birds and every thing around are quiet we can hear the sweet sounds that the nightingale sends throughout the mountains and trees, and it seems to us the world is full of music. The nightingale cannot see well in the day, for the sun is too bright for its eyes. We have caught many of them while they were standing on the trees.

But the best thing that we love is to pick the sweet scented flowers. Every Sunday morning just before going to school we gather a bouquet of flowers, pin them on us and start for the Sabbath school. Eight or ten of us children will walk along singing the songs of the Sabbath day. We have two miles and a half to walk every day to school. It is a nice trip to walk in the morning.

Our mountain home is a happy little spot especially in the summer time when the sky is clear and cool. We have had many a happy hour in the evening when the moon is bright. Bennington is a small town and has but few inhabitants, yet it is happy and cheerful.

Abigail E. Tippets.

BENNINGTON,

Age 14 years.

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THE LESSON OF A FLOWER.

A MODEST flowret, fair as eyes could view
And rich with fragrance, as the breath of
heav'n,

Seemed doomed by fate to perish where it grew
And have its glory from the garden driv'n.

A cumb'rous clod, stirred by the gard'ner's
hoe,

Had, unperceived, rolled on its tender breast,
Which cost it many a bitter pang of woe,
And put its patience sorely to the test.

But faith and hope were rooted in this flower;
It pled with God as there it helpless lay,
That He might send the presence of His
power

To smite the load that stole its peace away.

And heaven gave ear; the gentle dew and
rain

Did on that spot their melting influence pour;
The clod was rent; the flow'ret rose again,
And with its mates bloomed sweetly as before.

Fair, lovely thing! how weak, and yet how
strong

To move the heavens to heal thine aching
heart;

Fit theme thou art for minstrel's sweetest
song,

Or cadence soft of oratory's art.

O would that we were like thee, artless flower,
Constant and true, though humbled in the
dust;

That e'en in sorrow's dark and lonesome hour
We still in heaven might learn to hope and
trust.

J. C.

A CHILD never appears smart when
it is doing wrong.

THE time to learn is before age has
laid its hand upon us. Yet we should
never be too old to learn.

THE CHILD'S MESSAGE.

Words by Cora Hill.

Music by R. S. Horne.

1. Dry your tears, my darling mother, Angels lined the love-ly way, When my hap-py
 2. I was young to die, dear mother, Life with you was glad and free, But this beauteous
 3. Oh, how sweet the an-gel mu-sic Of the spirit land so fair! Oh, how far they

Accompaniment.

spirit wakened In the bright-e-ter-nal day; Death was not a gloomy journey,
 world seems lovely, Just the place for youths like me, Everything I had forgotten
 are from sorrow! Oh, how pure the robes they wear! Earth-love could not keep you, mother,

Hiding heaven's glorious plain, Smiling faces hailed me gladly, Bade me welcome home again.
 Burst upon my startled eyes; Former scenes and faces, mother, Wear a bloom that never dies.
 If you saw the bliss of heaven; Mercy draws the veil between us, But some day it will be riven.

CHORUS.

Do not weep for me, dear mother, All your tears are now in vain;
 Could you see my glorious mansion You'd not want me back a-gain.

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